

# UNITY.

FREEDOM, + FELLOWSHIP + AND + CHARACTER + IN + RELIGION.

Vol. XI.

Chicago, May 1, 1883.

No. 3.

## "UNITY."

J. LL. JONES, Editor.  
Editorial Committee, { W. O. GANNETT, H. M. SIMMONS,  
J. C. LEARNED, F. L. HOSMER,  
C. W. WENDTE, J. T. SUNDERLAND,  
GEO. BATCHELOR, DAVID N. UTTER.  
J. VILA BLAKE.

PUBLISHED SEMI-MONTHLY BY

The Colegrove Book Co., 135 Wabash Ave., Chicago.

\$1.50 Per Annum, in Advance; Single Copies, 7 Cents.

Entered at the Post-Office, Chicago, as second-class matter.

## CONTENTS.

### EDITORIAL.

Notes.	Page
The Church-Door Pulpit.—W. C. G.	85
A Notable and Noble Occasion,	87
	88

### CONTRIBUTED ARTICLES.

Famine.—M. E. M.	89
Defeat.—HATTIE TYNG GRISWOLD.	89
Stories from Browning. I.—ALBERT WALKLEY.	89
Dr. Dix's Calling of a Christian Woman.—E. E. M.	90

### OUR UNITY PULPIT.

The Basis of Religious Fellowship.—H. A. WESTALL.	91
---	----

### CORRESPONDENCE.

NOTES FROM THE FIELD.	94
-----------------------	----

### THE STUDY TABLE.

CONFERENCES.	95
--------------	----

### THE LITTLE UNITY.

THE SUNDAY SCHOOL.	97
--------------------	----

### ANNOUNCEMENTS.

	100
	102
	102

## NOTES.

A correspondent from the far West writes: "The paper on prayer in your last issue ought to be put into tract form, and Mr. Gannett's article is an inspiration."

For full particulars concerning the Western Unitarian Anniversaries to be held in this city May 10-17th, see our Announcement Columns and the printed programmes, which can be had on application to the Secretary.

Our readers will be glad to note that J. Vila Blake is henceforth to be associated with the editorial committee of UNITY, in name as he has been from the first in sympathy and labor. Henceforth he is of and with the Chicago workers. We bid him welcome.

A correspondent writes concerning the coming Conference: "Let us not be lost in the consciousness that we are elected angels for the simple reason that we have Priestley, Channing and Parker for our fathers; let us seek, rather, the power which

transforms the stone at our feet into bread from Heaven."

Our Best Words seconds the *Christian Register's* motion that the American Unitarian Association should publish and distribute as a tract *The Westminster Confession of Faith*. We want to vote aye to this motion. Some propositions find their refutation when they are clearly stated, and this Confession of Faith belongs to that class.

We take pleasure in calling the attention of our readers to the felicitous prose rendering of Browning's "Christmas Eve," by Mr. Walkey, in this issue. He promises a similar introduction to "Easter Day," "Bishop Blougram's Apology," "Rabbi Ben Ezra," and others.

A prose introduction like that which F. May Holland has given to the more extended dramas of Browning, in the shape of stories is also, quite necessary to induce, and perhaps to enable, many readers to undertake the study of some of his shorter poems, which in the case of Browning, as well as most other poets, represent the more valuable portion of his work. We are sure that Mr. Walkley's Christmas Story will arouse a desire in many of our readers to read the Browning original.

Mr. Sunderland, as Secretary of the Michigan Unitarian Conference, in his report found in another column, gives an interesting story, which shows how the day has gone by when a live man can be interrupted in his career of usefulness by any ecclesiastical interference. We fully endorse all he says of the splendid virility of Mr. Rork's work as a teacher and inspirer of young men and women. We are very suspicious of private institutions with a sectarian flavor or would-be home-made colleges, and Mr. Rork in pushing his school scheme did it against our judgment; but we are compelled to bear our testimony to the value of the work that is being done. Two or three hundred young men and women warmed into a glow of devotion to culture and study, even for a short time, must give to the world fine results. Such a school is its own justification. It pays as it goes; let it stop any time, it has a balance in its favor.



The meeting of the Council of the National Conference which is to take place in this city in connection with the meetings of the Western Conference may be an occasion of great importance to our cause, or it may turn out to be merely the occasion for the transaction of unimportant routine business that will poorly pay the cost in time and money expended by the members to attend, just as their session shall be characterized by haste or by deliberation. If they come to study the National interests in a more Westerly parallel of longitude and stay long enough here to see something of the spirit and the work of their Western constituency, and take up their problems and needs, correcting their perspective from the National standpoint, they will do well; but if they come merely to make a hurried, complimentary visit to their Western friends, the meeting will yield but slight returns.

There are great possibilities unformulated, as we think, in the Unitarian name and people. May we expect of the National Council creative work? To do this requires time. Rome was not built in a day and, as it now appears, the world was not made in six days. Friends, come to deliberate.

We hope that the papers and speeches in all our sessions will be characterized with brevity, that ample time may be given in Committee Room and Council Chamber.

Of all the tender, loving words spoken in appreciation of the noble prophet of the busy American life—Peter Cooper, we have met none more suggestive or thrilling than the following sentences from Robert Collyer's worthy funeral address:

Here lies a man who never owned a dollar he durst not take up to the great white throne, and, if I have got at the heart of his story, never owed a dollar he could not pay.

And this:

The most precious thing to me and to us all, I think, in Peter Cooper's gift is that he should have given us so much of his life, not leaving his wealth to an unborn child, shall I say, but nourishing it from his heart and hand these fifty-five years.

Hid away on the scroll in the heart of the corner-stone of the Cooper Union is the following statement of his purpose in the founding, which, as Mr. Collyer well said, "should be graven in letters of gold for all men to read, until this island falls back to a heap of ruins:"

The great object that I desire to accomplish by the erection of this institution is to open the avenues of scientific knowledge to the youth of our city and country, and so unfold the balance of nature that the young may see the beauties of creation, enjoy its blessings, and learn to love the Author, from whom cometh every good and perfect gift.

In connection with these words we recall an impressive passage in the remarks of Brother Forbush at the devotional meeting of the Michigan

Conference held at Sherwood, the other day, to this purport: "Cooper Institute," he said, "was the monument of two noble souls, viz.: Peter Cooper, whose integrity of conscience and noble business insight and sagacity shaped its practical lines, and Henry W. Bellows, his pastor, whose high ideality and glowing faith in ideas had quickened, sustained, and counselled his great though humble parishioner in this exceptional benefaction."

The *Unitarian Herald* tells us that the Browning Society in London is getting into hot water over the theology of the poet, "the orthodox party being in the habit of reading a great deal more of their own minds into the poet's work, than they had warrant." The Agnostics have recently taken the floor and have been "interpreting" in their direction. Neither party will want for ammunition, for, as the editor well says, "Browning is the least self-revealing of artists."

In addition it might be said that he is the most man-revealing after Shakespeare, and inasmuch as orthodoxy and agnosticism find ample room in human nature, so do they find ample expression and exemplification, and so persistently and successfully does this poet mask himself in the guise of his men and women that it must be a very astute critic indeed who can detect Browning's real self between the lines of his poetry.

Were we to venture a guess, we should affirm that his intimacy with things human and humane is too great for any orthodox straight-jacket, and that his apprehension of the infinite and contact with things divine is too real for agnostic dogmatism. Too large is his thought for either of these positions. There is still ample room for the religious heart and the devout head, outside of either. May it not be that Browning tried his hand at writing his own creed in the following lines:

"I report, as a man may of God's work—all's love, yet all's law.  
Now I lay down the judgeship he lent me. Each faculty tasked  
To perceive him, has gained an abyss, where a dew-drop was asked.  
Have I knowledge? confounded it shrivels at wisdom laid bare.  
Have I forethought? how purblind, how blank, to the Infinite care!  
Do I task any faculty highest, to image success?  
I but open my eyes,—and perfection, no more and no less,  
In the kind I imagined, full fronts me, and God is seen God  
In the star, in the stone, in the flesh, in the soul and the clod.  
And thus looking within and around me, I ever renew  
(With that stoop of the soul which in bending upraises it too)  
The submission of Man's nothing—perfect to God's all—complete,  
As by each new obeisance in spirit, I climb to his feet."

The Western Unitarian Sunday School Society has had a record from its organization to the present time which, as it seems to us, is exceptionally creditable,—its career has been one of steady growth.



Each year it has been enabled to present a real contribution to Sunday School workers, and it now presents a list of Sunday-School tools which, taken all in all, stands unequaled by any other list prepared for Liberal Sunday Schools. This it has done without ever becoming a mendicant. Scarcely can it be said to have ever received gifts in money, even at the hands of its friends. Last year was the first time it ever asked for contributions at its annual meeting, and the \$300.00 which was then subscribed has all been paid in. A glance at the membership of this Society is very instructive, a few notes concerning which may not be inopportune. It would look as if, that, from those who have most, least is to be expected.

The largest number of annual members is 36, which comes from the poorest Sunday School within our border, viz: the mission Sunday School under charge of C. S. Udell of St. Louis; while we fail to discover a single name belonging to a Sunday School the wealthiest and the most sumptuously provided for in the West—namely, the Sunday School of the Church of the Messiah, St. Louis. The next largest membership is found in the Sunday School of Buffalo, where we have 30 members, while at the head-center, Chicago, where we have four Sunday Schools, there are but seven annual members. St. Paul has 22; Cleveland, 20; Rochester, N. Y., 11, while the others are scattered throughout the West in ones, twos, and threes. The Society at the present time has 32 Life Members, seven of which belong to Cleveland, five to Chicago, four to St. Paul, four to Milwaukee; St. Louis, three; Janesville and Rochester, two each; Cincinnati, Geneseo, Quincy, Providence, R. I., and Oregon, one each.

This is a showing that ought to be humiliating in the extreme to many of those who have been generous in their admiration of and compliments to the Society. If it is asked how all this work has been accomplished with so little money by a Society whose assets have always exceeded its liabilities, we answer that it is because of the great amount of gratuitous work bestowed upon it. All the work done in and for this Society from first to last has been a labor of love in the strictest sense of the word.

The Society presents for its annual meeting a programme of unusual attraction, and for the first time its sessions will be held at a time when the delegates are not already worn out by attendance at the meetings of the parent Society—The Western Conference. Let all the friends do their duty by the Sunday-School Society.

## THE CHURCH-DOOR PULPIT.

Many of our Liberal churches in the West have but one service on the Sunday. The rest of the day is home-time for the congregation. And better so. But being so, a thought occurs: Suppose a table at the church-door each Sunday held fifty or a hundred copies of some fresh sermon, for those to take who would,—one now by Collyer, now by Chadwick, now by Dr. Peabody or Dr. Hedge, now by Edward Hale or Minot Savage, now by a Stanley or a Heber Newton or a David Swing,—(1) Would not most of the pile be regularly taken home? (2) On Sunday afternoon or evening would not half of these be read,—if interesting, be read aloud, in part or whole, to the home-circle and talked over? A sort of second service in the sitting-rooms, where the people could "talk back." Sunday p. m. is the great unused power in the stream of time. (3) Another man's home is the best of waste-baskets. As friends drop in and out on Sunday evening or the morrow, could not at least one quarter of the pamphlets find their way to other circles? It is tragedy that we make our neighbors read so few sermons! Look up and not down, look out and not in, look there and not here,—and lend a tract! Should thirty churches, as churches, subscribe for fifty copies each, editions could be printed at very low rates, and the thirty churches thus secure a second preacher in its Church-Door Pulpit, perhaps better, certainly cheaper, than the man in the pulpit at the other end.  $50 \times \$0.02\frac{1}{2} \times 52 = \$65.00$ .

The experiment is worth trying East and West. It might be first ventured as a fortnightly, and grow into a weekly on desire. The thing is approached in certain ways already. Mr. Savage pamphlets his weekly sermon. Dr. Clarke newspapers his. Chadwick's friends indulge in a monthly print. Sunderland, Simmons and others in the West are occasionally encouraged thus by some intelligent parishioner for a good word. The *Register* has a weekly pulpit now. UNITY, to follow suit, cuts off a sermon's legs or one of its heads and crowds it into her little box. Now, cannot all this be systematized somehow into a first-class portable preacher who can be sent through the mails at second-class rates to set up his stand at thirty or fifty church-doors every Sunday punctually? If here or there the stand transfigures itself into a book-case with noble books to lend, so much the better.

Will not some Committee at the East, where money and leisure and good sermons come from,



sit around this thought and make it into deed?  
The Eastern papers will please copy! . w. c. g.

### A NOTABLE AND NOBLE OCCASION.

An event recently transpired in Quincy which we are inclined to think is quite unique in the history of church organization. The Second Congregational (Unitarian) Society of Quincy is one of the oldest in our Western Fellowship, it having been organized forty-three years ago. Gradually, like all Unitarian churches, it has grown away from its original Arian covenant. During Mr. Hunting's administration, some twelve or fifteen years ago, another covenant was adopted, but the free minds of a free church, susceptible to all the agitations and discoveries of current thought, gradually grew to feel the inadequacy or inaptness of this statement. And it had come to be practically a church, not only without a creed, but like too many of our Western societies, a church without a membership and without a covenant. Mr. Blake, feeling all this, put his head as well as heart into a statement which, while it asserts the great fundamentals of religion and is nerved with the most positive affirmation, still refrains from the use of the dogmatic and disputed terms of theology. This statement was printed and introduced to his people with a printed note from which we make the following extract:

MY DEAR FRIENDS:—You will see above a statement of thoughts or of belief, which I offer to you as a Church Covenant. Ever since I have been privileged to bear the relation of minister to you—a relation very dear, responsible and sacred to me, and I hope not indifferent to you—I have felt the need of some new bond or statement of principles to express the nature of our church-life, to add to its activity and vigor, and to increase its tenderness in our hearts. Many who were young when I came here, have now grown into maturity and influence in the church; others, for various reasons, have never enrolled themselves with us, though working loyally for our simple faith; still others, though already united under an elder bond, may wish an expression of a dear fellowship under a new and larger covenant. All these, I have hoped, would join willingly and earnestly, with mutual kindness and forbearance, in a new enrollment of their names under a simple and noble statement of religious trust. Though I have thought over it a great deal, and have talked much with some of you about it, I have deferred it until now, partly because my mind and hands have been so full of duties that seemed immediate, partly because I wished to wait for a covenant grand and simple enough, and for just the right time for an act so earnest and so tender.

On the appointed Sunday the regular morning sermon was omitted, and the audience resolved itself into a conference meeting to consider the proposed covenant. The discussion was earnest and sometimes solemn and very impressive. Men and women freely spoke their deepest and most earnest convictions. It was a kindly and fervent outpouring of the spirit which resulted in the final adoption of the Covenant unchanged, with but two dissenting

votes. A week later, with a beautiful responsive service, prepared especially for the purpose, the entire church stood up and rededicated themselves to the church and the cause it represents, which was followed by the signing of the Covenant and the pledging of the right hand. This occasion suggests to us several very weighty considerations, among which are the following:

1. There comes a time in the history of every free church when it feels the need, not of more dogmatic assertions in theology, but of a more positive commitment to the cause of religion and morals. The freedom of the individual gives way to the desire for family bonds, and the demand for independence grows into a call for fellowship.

2. The most fearless, aggressive and untrammelled rational presentation of the problems of religion, only so it be honest, earnest, and devout, lands the soul, not in the barren land of negations, or the timid, halting doubts of agnosticism, but rather in the confident land of affirmations and spiritual certainties.

3. Here is one church at least that, like the "Chambered Nautilus," has succeeded in building for itself "More stately mansions, as the swift seasons roll," without a break either in its history or its fellowship.

4. The Covenant itself commends itself to us as a noble declaration of religion, including, as it does, the thought of Unity, Providence, reverence for the past and its holy ones, Character and Brotherhood, without using any terms save those that are undamaged by theological disputation, that are native to human nature, and are still living, nervy words of literature. We print the Covenant entire, reproducing as best we can the typographical emphasis which Mr. Blake has given to it. We offer it as a timely contribution to the discussion on Church Covenants or the basis of organizations which Mr. Gannett is to introduce at our forthcoming Conference:

### COVENANT

ADOPTED BY THE SECOND CONGREGATIONAL (UNITARIAN)  
CHURCH AT QUINCY, ILLINOIS, APRIL 1, 1883.

#### WE BELIEVE—

That RELIGION is NATURAL and NEEDFUL to the human soul:

That the MANY things of the Universe have their being in ONE Life, Power, Majesty, Righteousness, Mercy and Love.

That the UNIVERSE is Beautiful and Beneficent ORDER, in which "is no variableness, neither shadow of turning."

That "ALL THINGS WORK TOGETHER FOR GOOD;" that the Infinite Life in which we have our being is Power in the world to destroy the wrong, to establish the right; that no good thing is failure and no evil thing is success:

That we ought to reverence all HOLY SAINTS, SEERS AND PROPHETS who "have wrought righteousness," and bless them for the light of their wisdom and goodness:

That we ought to WORK to make the WORLD BETTER:



That CHARACTER is the supreme matter—not the beliefs we hold but *what we are in the heart*:

That in the search for truth, we ought to hold fast to FREEDOM for ourselves and for all men:

That we ought to welcome to our FELLOWSHIP all who are of earnest and sincere spirit and humble lovers of the truth; that we should set the bond of HUMAN BROTHERHOOD high above that of creed or church; and that we ought not to hold theological beliefs as conditions of our membership.

*In these principles, and that we may help, comfort and cheer each other, we join our hearts and hands in this church and hereto set our names:*

## Contributed Articles.

### FAMINE.

M. E. M.

Holy One, new longing cometh  
With the blossoms of the spring-time;  
With the rapture of birds singing.

From Humanity a cry comes;  
From the suffering souls, enduring;  
Hear us, Father—Mother, hear us!

For Thy truths we ask Thee, praying  
As for bread, for we are starving;  
Starving in Thy world of beauty.

With the blooming of the violets,  
In the odor of the South wind,  
Cross and crucifixion cometh.

Wandering, hungry, O the famine  
Of the soul for Thy dear life-bread!  
Feed Thy children from Thy bounty.

*Boston, April 15, 1883.*

### DEFEAT.

HATTIE TYNG GRISWOLD.

We plan and and plan when life is young,  
And forward go to meet the years  
Almost without a fear; we woo  
The future; bright the way appears.

But still do plan and purpose fail,  
Strength and occasion rarely meet,  
And midway down life's western slope,  
On everything we read—defeat.

And as man sees, defeat is true.  
No life is rounded to its dream;  
Each soul is slain; the Best is lost;  
But shadows of ourselves we seem.

Yet do we gain, as still we lose;  
And not impoverished by gifts,  
Not felled by failure, not appalled  
By all we learn,—the curtain lifts

From the immeasurable years,  
And side by side ourselves we see  
As we are now, and would have been,  
Slaves and in thrall,—divinely free.

And bitter is the burning thought  
Of failure, to th' impassioned soul;  
Drowned in the depths is sweet content,  
Even over hope the billows roll.

But when that larger wisdom comes,  
Toward which we grope with faltering feet,  
I think we may have grace to thank  
Our God even for such sore defeat.

For of defeat, success is born,  
And out of failure cometh strength,  
The discipline, the courage grand,  
That give proud victory at length.—

When loss grows greater gain, and joy  
At last sits master, king, and lord,  
That joy far nobler than we sought,  
Living with God in fine accord.

On none write failure till they die,  
Souls now advance, and now retreat,  
Nor is there while the soul exists  
An irreparable defeat.

### STORIES FROM BROWNING.—I.

ALBERT WALKLEY.

#### CHRISTMAS EVE.

It was Christmas Eve in the year of forty-nine, that I was wandering alone amid the alleys and humble streets of a large city—never mind its name. But before going farther, Who am I? Yes. Then I am an Englishman, a poet, and in religion somewhat of a rationalist. Out-doors was my church, where the sky is the roof, and where all Nature is the preacher. I believed in God—in his Power and in his Love. Aye, most of all in his Love. Why, I would sooner have a loving worm than a loveless God. And I was sure that that loving God had not forgotten to give the meanest human creature what he most needed—immortality. This God I would worship in spirit, in truth and in beauty, and not in forms burlesque and uncouth, which are scarcely fit for the Eternal.

But it happened on this Christmas Eve that I was overtaken by a driving rain. A shelter was near by if I could pluck up courage to enter—a Dissenting chapel. For full five minutes I debated with myself and then I entered, and found myself in a small entry—four feet long and two wide. Wet? Yes, through and through, and I stood on the mat until I had it sopping with my clothes' dripping. How uncomfortable I felt; the entry plainly said it was not intended that strangers should stand in it and block up half the way; the hinges on the inner door, as each one entered, scolded the interloper—that gruff crazy hinge;—and the tallow candle, in its cracked square lantern, would shoot its blue lip out at me, until I fancied it would shudder itself clean off the wick—O, over-zealous light! The people, as they came in, stared at me, each asking: "And how came you here to mock our wor-



ship?" But there I stood, and by me went the fat woman, and with what dignity! then the mother with her sickly babe which was almost smothered as she pressed it to her bosom; then the wreck of a woman, whose hollow cheeks, with their unnatural red, and whose too white lips told her story; then a tall yellow fellow, a penitent thief, I thought; and at last, a shoemaker's lad; after the lad, I went in. But how that lad's face showed the need of soap—and indeed I thought, as the people came in, it would have helped all their faces had they been more like their whitewashed chapel.

Inside, what a motley crowd, and what a hot smell, and how abominable my neighbor's greasy cuff, and how immense the preacher's stupidity. The preacher was actually trying to show that Pharaoh's dream of the Three Baskets of his Baker proved the doctrine of the Trinity. Heat and odors and stupidity weighed so heavily on my body and mind that I soon had enough of it, and off into a half slumbering state I went. Perhaps I was somewhat like Paul, whether in the body or out of the body I cannot tell. For I heard the preacher and saw visions, at the same time. Aye, what a vision; I was caught up by it; I was carried over seas and lands. I heard strange voices, and saw wondrous sights. And first, the rain had ceased, the moon came out, and I, now out of the chapel, saw a moon-rainbow, vast and perfect, from heaven to heaven extending, then a second wondrous sequence, and then another mightier and fainter. Then from out the topmost darkness, and stepping on the key-stone of the arc, came the Love of God—we call Him The Christ.

In what depth of spirit and beauty He should be worshiped. It must grieve Him—the coarseness of the chapel-worship. But no, for He has blessed the meeting by His presence; He has found love for God there, true praise He sees in their songs and true worship in their prayers. Wrapped in the folds of the sweepy garment, vast and white, I was carried to Rome and placed by St. Peter's—that miraculous Dome of God. I saw the taper-fires, the incense-clouds, I heard the peelings and whisperings of the great organ, and beheld the multitudes at the supreme moment fall with their faces to the pavement, and I, a lover of music, was carried so away that, with the worshipers, I for a moment felt earth break away, time drop and heaven flow in. But this worship is too sensuous to please the Christ. Again I was in error; for He was there. He saw and accepted the truth and love that shone across the error. And once again I was swept away; this time I found myself in a German town—perhaps Gottingen. It was near a lecture hall, and as I looked in I saw on benches an intelligent and decent audience. The college professor was to give a lecture on the Christ-Myth. You could hear a pin drop as the pure and well-nigh celestial-faced professor gave his lecture. He left us little of the Christian myth—hardly a skeleton. And yet Christ was there—there not so much in the lecture as in

the pure heart and noble mind of the professor. I came away thinking that a genial tolerance, a mild indifference, was the best faith. But from this I was aroused and made to know there was a best way of worship. I was to seek and find and share with my fellows.

The vision vanished, and I awoke to find the people around me indignant that I should be found nodding. With the doxology the evening closed, and so too ends my story.

#### DR. DIX'S "CALLING OF A CHRISTIAN WOMAN."\*

E. E. M.

The Rev. Dr. Morgan Dix of New York has delivered before his people of Trinity Church during the recent Lenten season a course of lectures, embodying his views about woman, her proper training and her mission in the world. Echoes of his opinions have reached us even here, and with these echoes have come some understanding of the storm of disagreement his words have provoked. These lectures have now been put together in book form, and it is certainly a satisfaction to know just what position Dr. Dix takes and what he really says. As he considers the place of woman in the world he goes at once to what he calls the "root of the matter"—namely, "What did the Creator make woman for and what did He intend her to do?" In answering these questions, he affirms that the distinction made between man and woman since the world began is a distinction made by God himself, and that from age to age He has never ceased to sound in our ears by solemn warnings his law that neither sex should leave its own place nor "vex the other, nor interfere unrighteously in the other's concerns." For proof of this he turns to the rules and laws of the Ancient Church of God as well as to the canons and customs of the Holy Church in late days, and he considers the old laws in Deuteronomy—"Thou shalt not sow thy vineyard with divers seeds,"—"Thou shalt not plow with an ox and an ass together,"—"Thou shalt not wear a garment of divers sorts, as of woolen and linen together,"—as regulations, which, under their outward symbolism, indicate the Divine thought, which forbids all turning of order into confusion, and declares that if a woman talk or act like a man, it gives a jar to the social Kosmos and to the law of the world. Dr. Dix declares then, and clinches his position by affirming it to be the mature judgment of the church and the mind of God, that the place of woman is a place in social life alone, that her work runs in the line of ordering, comforting and beautifying, and that society is poorer, not richer, for every woman who leaves off her own work and attempts to do what man could do quite as well or

\*THE CALLING OF A CHRISTIAN WOMAN, and her Training to Fulfill it. By Morgan Dix, S.T.D. New York: D. Appleton & Co., 1883. Cloth, pp. 175. Price, 50 cts.



better than she. Now in all this Dr. Dix makes the fundamental mistake of supposing that the aim of the woman movement is simply to make the individual woman as nearly as possible like the individual man, to deny her womanliness, to refuse all the home duties which are hers by nature, and to throw all her energy and ability into the arena of political struggle or of competitive literary aims. Nothing could be more untrue. These women who are interested in bringing about the reforms which they consider would be helpful to the best life of both individuals and communities, are equally conscientious in fulfilling the home duties of daughter, wife or mother, and the woman who would "forsake an infant for a quadratic equation" has never yet been found outside of novels.

It is when Dr. Dix comes to the subject of co-education—for the mention of which term he begs pardon of his people—that he grows most denunciatory and his protestations most earnest.

One chief calamity which co-education would bring down upon us seems to be, in his opinion, this:—attachments might arise between the young men and young women; or to use his own words again—"The entrance of Athene into our collegiate halls will be inevitably followed by the advent of Aphrodite." One might question where young men and young women could meet more simply and naturally, each standing more on merit alone, with less of an artificial atmosphere or romantic glamour surrounding their association, than in these same halls of learning; in the pure air of earnest work, where negligence, idleness and folly bring inevitably their own immediate punishment. Perhaps there would be fewer unhappy marriages and less occasion for the many divorce suits of which Dr. Dix speaks so eloquently in a later paper, were more attachments formed in this way and fewer in the "strange, wild maelstrom they call society." Dr. Dix constantly asserts—he does not attempt proof. Perhaps he could not do so, considering the way in which these lectures were given, but certainly it would be interesting to know by what chain of reasoning he came to this conclusion,—that a girl, educated like her university-bred brother, or—to quote again—"taken out of her place and trained among men," loses her own womanliness, and "the spirit which surveys you from her eyes is one from which a woman's thought, a woman's faith, a woman's tenderness have flown."

Dr. Dix shows no appreciation whatever of the conditions of life among women to-day. In enumerating the sins of woman against her vocation he considers her simply as a society woman in a large city—a type certainly, but one far, very far from representing woman in general. In no one of his assertions, however, does he do the woman of a liberal faith more unjustifiable wrong than when he claims that she is the promoter of easy divorce and that to her is due the sad breaking-up of homes which is becoming so alarmingly frequent. This is unpardonable. If these aims which are now influ-

encing woman and for which many of the noblest and best of both sexes are striving—such aims as the thorough education of woman, the admission of women to university degrees, her entrance into the medical profession, her employment with wages based upon real value, her power to have some voice as regards matters in which she is equally concerned with man, her duty to have some genuine opinion about that legislation which affects and might perhaps mitigate the evils of crime and pauperism—if these aims are to take away from woman one iota of her womanly dignity, if they are to make her in any way less loving as a daughter, less true as a wife, less devoted as a mother, less competent to manage wisely her own household arrangements, less reverent in her attitude towards religion, then do we indeed need not only words of caution and warning but restraint and discouragement in every possible way, since nothing we could ever gain would compensate for such loss. But that does not follow. Rather does the introduction into a woman's life of new and noble interests outside of those which concern only herself, her husband and her children, do away with much of the narrow and personal way of considering subjects which is so miserably common with most of us, and every unselfish endeavor to help others helps her also to fulfill the better those common duties of the home, which are and always will be the dearest to a woman's heart.

## Our Unity Pulpit.

### THE BASIS OF RELIGIOUS FELLOWSHIP.

AN EXTRACT FROM A SERMON BY REV. H. A. WESTALL TO THE UNIVERSALIST CONGREGATION AT ERIE, PENN., APRIL 1, 1883.

Your recent action in asking me to remain with you, is very gratifying to me, not only because it assures me of your unity and good will, but because it gives me reason to believe that you at least tolerate, if you do not heartily endorse, the views I have been accustomed to proclaim. I need hardly remind you that these views are of the most advanced type. It has been my aim to make this pulpit as broad as the broadest outlook of the science of our time. I have been free and untrammelled, I believe, in all my utterances. The views I have maintained have not always been in accord with the historic attitude of the denomination whose name this society bears. I do not overlook the fact that a large liberty is granted to the Universalist minister, so long as he is loyal to the distinguishing tenet of the Universalist church; and for this liberty I am grateful. But there are two points on which I have departed from the accepted standards of the Universalist church, and I feel it is a duty which I owe to myself, to you, and to the truth which I ought to love above all else, here and now to speak plainly of these points.

(1) In the first place, I have ceased to take the Bible as an authoritative and infallible guide in



matters of faith and morals. While I gratefully recognize that it contains truths of unspeakable value, I look below all the Bibles of the world to find that the soul, from which they have sprung, is the only seat of authority. I do not, therefore, regard the inspiration of the Scriptures as different in kind from that of other great and good books. It seems to me that truth, so far from having been imparted by supernatural revelation, has been acquired by patient investigation and slow but sure advance.

(2) In the second place, I can no longer accept the credibility of miracle. The miracles of the New Testament I regard as purely legendary, although neither the denial nor the affirmation of them affects the truth of the Christian religion as I conceive it. The only miracle I believe in is that grandest of all miracles that is being wrought before our eyes every day in the movement and life of the universe. "No miracle anywhere," as Mr. Gannett says, "no breaking of a law, but all a miracle more real by being law." This position which I hold, and in which I rejoice, is that of a constantly increasing number of thinking men of all denominations. If I were asked to state my views more explicitly, I could not do better than quote from the letter of Stopford Brooke to the congregation of Bedford Chapel, when he severed his connection with the Church of England. Like him, I feel that "the rejection of the miraculous leaves all the great spiritual truths of Christianity untouched by any doubt."

This frank avowal of my position may seem unnecessary. There are many ministers occupying less liberal pulpits than this, who think as I do, but they keep the matter to themselves, either because they have not the courage to make a clean breast of it, or because they do not wish to add new vexations to an already distracted Christendom. I might, perhaps, by ingenious interpretations, bring my radicalism into some sort of harmony with the historic attitude of the Universalist church. I might say that the Bible is not inspired, but the men who wrote it were; that it is not a revelation, but contains a revelation from God; but this would be a weak and timid compromise, unworthy of any brave and fearless mind. Or, I might make miracle accord with the scientific conception of the universality of law, but it would then cease to be miracle. "The world will not advance," says a sincere writer, "while those who should be leaders of progress are staggering backwards and forwards with their eyes passionately riveted to the past." There is nothing that can take the place of utter intellectual sincerity.

It has seemed to me of primary importance that I should speak thus frankly, not only because I prize sincerity above everything else, but because this church will be, and cannot help being, more or less influenced by the position its minister takes. Now, there are several changes which I should like to see made in this church, and which I firmly believe, after long and careful reflection, would

redound to the prosperity of liberal religion in this growing city. I hope, with your co-operation, to make these changes in due time and in due form. But here I will speak of only one, which is the most important. The Universalist denomination, as most of you are no doubt aware, has a credal test. This credal test is the Winchester Confession of Faith, which has now been in use just eighty years. It does not, as you will perceive, date back to the origin of Universalism in America. The Universalist denomination was in existence about twenty-five years before it adopted a written creed. But to-day every candidate for the Universalist ministry and every applicant for membership in the Universalist church, is required to give his unqualified assent to the Winchester Confession of Faith. This church, as its records show, is no exception to the rule. Everybody whose name has been entered on its muster roll for the last ten years has been required to subscribe to this creed as a condition and bond of fellowship. Now, it seems to me, that the Universalist church, in this particular, is more narrow and exclusive than many other churches. We often hear of persons being taken into some evangelical church who avow belief in universal salvation; but who ever heard of any one being taken into a Universalist church who entertained a doubt about universal salvation? I protest against this exclusiveness, and in the name of Christian liberty, ask that the credal test of this church be abolished, or at least be made broad enough to include a greater diversity of religious opinion. I can no longer throw heart and soul into the work of building up a mere sectarian religion, however liberal it may be in one or two points of doctrine. It is not the universalism of the letter but the universalism of the spirit; not the universalism of creed and dogma, but the universalism of the broad and catholic soul, that I hold to. For this, and for this only, I propose to work. There are many objections to any and every creed, however brief and broad it may be; but the principal objection is that which Dr. Channing so well stated: "Truth," he says, "is infinite; and because it is, our views of it must necessarily be imperfect, and ought to be continually enlarged. The love of truth might be so intense as to make us willing to part with all other things for a better comprehension of it. Who does not see that human creeds, setting bounds to thought, and telling us where all inquiry must stop, tend to repress this holy zeal, to shut our eyes to new illumination, to hem us within the beaten paths of man's construction, to arrest that perpetual progress which is the life and glory of an immortal mind?"

Let us, then, cast off every trammel that bigotry, or any narrowness or partialness would impose on us. Let us dare to pass with bold, reverent step beyond the limits of those who "labor to circumscribe the Infinite." Let us stand erect in the full consciousness of our God-given liberty, and be willing and glad to welcome to our fellowship every sincere and earnest seeker after God, every



ardent and devoted lover of humanity, whether he bears our name or not, or agrees with us in all matters of opinion. Do you ask what I would suggest to take the place of the Winchester Confession of Faith as the test and basis of church membership? I reply: No written creed, but only sincerity of purpose and purity of life. Over this altar, and over every altar in this broad land, I would like to see emblazoned the simple motto:—"Freedom, Fellowship and Character in Religion."

I should like to see you adopt, instead of your present creed, a simple covenant expressing your association for the worship of God and the service of man. This, it seems to me, is something much better than any creed. Here is a basis broad enough to include men of every shade of thought and of every religious complexion. It is, I am sure, the only basis of fellowship that Christ himself would recognize. For Christianity is a spirit rather than a rigid creed—the spirit of an all-abounding love. "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength. This is the first commandment, and the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets." Here, we have the sum and substance of all religion. Love is the only permanent and abiding element. It overflows all barriers and streams through all creeds. It is the only bond and basis of fellowship. Now, I want to see this church throw down every sectarian barrier, and go forward to this truly catholic position.

I want to see it have the courage to draw the conclusion to which its fundamental ideas of God's Fatherhood and man's Brotherhood commit it. I want to see it fall in with the current of the world's advancing thought, which is surely bearing men rapidly away from creed-bound religion to that high and broad ground, on which they shall be willing and glad to welcome every new truth as a messenger from God, sent to guide us evermore along the upward brightening way. Do you object that the giving up of the Winchester Confession of Faith for this broader basis and bond of fellowship, is a virtual surrender of everything that makes this distinctively a Universalist organization? Suppose it is, what of it? Dare any of us claim that Universalism represents the final stage in religious development? that those who framed the Winchester Confession of Faith reached the highest and fullest interpretation of divine truth, and that henceforth we should rest in the three or four propositions which they laid down? Shall we remain in the historic attitude of those churches which have steadfastly and stubbornly resisted all change? Shall we not "grow in grace and in the knowledge of the truth," lest, perchance, such growth shall carry us beyond the bounds that certain men fixed almost a century ago? Surely none of us would be willing to admit that we love a mere name more than truth, the dry husk more than the kernel!

Surely our animating purpose should be, not merely to make Universalists, or sectarians of any name, but better men and better women.

If, then, we are ready to assume the position I have indicated; if we are ready to swing our doors wide open and welcome to our fellowship any and every earnest seeker after truth, of whatever name or creed, our outlook is bright with promise. There never was, it seems to me, a grander opportunity to build up a liberal church on a broad and undenominational basis than there is to-day. There are thousands of people all over the land who never cross the threshold of any house of worship, not because they are godless, or utterly indifferent to religion, but because they are sick at heart of the sectarian modes of administering religion. There are in this city, including those inside and outside of this society, numbers who might be organized into a strong church, if greater scope were given to individual opinion. Not more than half of the persons whose names are on my record-book claim to be Universalists in the sectarian sense of the term. They do not have much interest in this society as it is at present organized, but more than they have in any other religious organization of this city, because it comes nearer to their ideal. Now, the crying need of the hour in this place is organization, a stronger and more effective organization. But how shall we have it? Shall we ask everybody who is drawn to us, to take a sectarian name? Or, shall we take some unsectarian name, which while it does not oblige us to give up a single opinion we hold dear, shall indicate our union upon a broader and better basis? This is for you to say. It seems to me that it should be our aim to combine, as far as possible, every element of rational and reverent religion. Surely we could work for no nobler end. It is in this spirit and with this hope and purpose that I enter to-day upon my second year as your minister. There are, some one has said, two kinds of religious societies,—one having its centre of coherence in the minister, and the other in the congregation. But we can do little or nothing unless we are animated by a common aim and purpose. We must have mutual action and co-operation. Then, nothing will be too great for us to undertake. No obstacle will be too mighty for us. Let us, on this first Sunday of our new church year, consecrate ourselves afresh to the service of God and man. Let us strive to make the future of this society brighter and better than its past. And whatever may be our hopes and expectations, let us not be discouraged if we do not realize them all at once. Let us work and wait—wait patiently and never give up, even when our best efforts seem to end in failure. Workers for God and workers for humanity cannot fail, cannot work in vain. Somehow, somewhere, sometime, their work shall bud, blossom, and bear fruit.

They are to be pitied most who have nothing to do. They are happy who must keep moving in the groove of duty.



## Correspondence.

## JOHN BROWN.—AN ANSWER.

Rev. David N. Utter published in *UNITY* not long since the opinion that John Brown is not entitled to the honorable place his name holds in public esteem. This moved Mr. F. K. Gillette of Meadville, Pa., to suggest that it would be proper for Mr. Utter to support his publicly expressed opinion by testimony. In reply Mr. Utter says, "It is my belief that there are facts connected with the history of Capt. John Brown's career, both at Harper's Ferry and in Kansas, which will ultimately forbid all reasonable and just men praising him as a hero or man." The simple belief of any man cannot tarnish the character of John Brown. In support of his belief Mr. Utter brings forward only a letter, which, it is claimed, was written to Brown about two weeks before his execution by Mrs. Mahala Doyle. In this letter Brown is charged with the murder of Mrs. Doyle's husband and two sons in Kansas. Mr. Utter says of this letter, "It is denounced by Redpath as a forgery, but I incline to think it genuine, and wait further evidence." If what is said of the Doyles by Redpath is true they justly merited death from whoever had sufficient love for mankind to inflict it. From two of those who committed the killing—for it could not be called murder, as Kansas was then in a state of war—Redpath learned who were engaged in the act, and that Brown had nothing to do with it; and subsequently, Brown corroborated their statement, without knowing that it had been made to Redpath. He denied any participation in the affair. "But remember," he said, "I do not do this to exculpate myself; for, although I took no hand in it, I would have advised it had I known the circumstances; and I endorsed it as it was." This he repeats to those who questioned him about the transaction while he was in prison awaiting his execution. "I did not kill them," he said, "but I approved of their being killed." No more truthful man ever lived than John Brown, and his word in this matter ought to be conclusive; but if we lacked his testimony, the letter itself is sufficient evidence that it is spurious. Mrs. Doyle did not write it. No woman, and especially one mourning the loss of husband and children, could utter such bitterness, hatred and revenge as the letter contains. Without alluding in any way to Brown's life prior to his surrender at Harper's Ferry, I do not hesitate to say that his bearing during his captivity, trial and execution, will not suffer in comparison with that of any one who has ever lived, suffered and died on this earth. The future is likely "to exalt John Brown into a hero," more than the past has done, for the world will continue to honor those who having benevolent and earnest convictions are willing to sacrifice themselves for their maintenance, and John Brown gladly gave up his life in the interests of the poor, the oppressed and the friendless.

E. INGALS.

## RESPONSE.

It may sometimes be worth while to express an opinion without having at hand the evidence to support it. My belief in regard to John Brown was changed during my three years' residence in Kansas City. It would not be possible now for me to reproduce the evidence that then came before me in various ways. The letter published in the

*UNITY* of April first was not given in support of my belief, as Dr. Ingals intimates, but "as pointing to the sort of facts that form part of John Brown's history in Kansas." It is a bloody history, and it has never been fully nor fairly written. All the printed records of that Kansas war that I have seen were written by the Northern party. If it is right to suppose that the abolitionists always were willing to tell the exact truth and the whole of it, it is yet doubtful whether they always knew the whole story. A Southern man's view of slavery was of course wrong; but a personal acquaintance with such a man will sometimes force us to accept his testimony as to a matter of fact. To get at the whole truth it would seem to be necessary to take the testimony of both Northern and Southern men, weigh, sift and compare. To do this thoroughly would require much time and labor. I have no desire to enter upon such a work, but have heard enough to be convinced that such a sifting and re-examination of the history of this old man's career will set before the world a John Brown quite different from the ideal John Brown whose soul goes marching on.

The following points I think can be proved:

- 1st. John Brown went to Kansas, not as a settler but to fight.
- 2nd. He organized and armed a company of men known as Brown's band or company, who obeyed him as a military commander and were under strict discipline.
- 3rd. This company, on the night of May 24th, 1856, took from their homes five men and killed them—viz.: John Doyle and two of his sons, a Mr. Wilkinson and a Mr. Sherman.
- 4th. These men were from Tennessee and were bona-fide settlers who had taken no part in any previous fight, had committed no crime and owned no slaves.
- 5th. This killing followed immediately upon a peace meeting in Lawrence wherein it was agreed between the Governor and the Free State men, that present indictments should be dismissed and that in future the laws should be obeyed, and that upon this basis peace should prevail.
- 6th. John Brown with his armed force was in the neighborhood at the time of this meeting but was opposed to its object.
- 7th. The killing of these five men had the result (probably anticipated by Brown, and his real motive) of stirring up the Southern people and causing some of the hottest fighting ever known in Kansas and the death of near a hundred men.

Dr. Ingals says: "If what is said by Redpath of the Doyles is true they justly merited death from whoever had sufficient love of mankind to inflict it." If this is his deliberate view there is a difference between us that no evidence nor argument will reconcile. I do not think lynching is ever right, nor that any of us ought ever to do more than excuse it. But what is charged against Brown is, that to prevent a peace which had been agreed upon and to cause the continuance of a lawless guerrilla warfare he took the lives of these innocent, inoffensive men without giving them any chance to fight or escape. As to Redpath's statement that Doyle and the others had threatened Brown or his family, it rests only upon the statement of the murderers after the deed was done, without a scrap of corroborative evidence that I have been able to find. John Brown was a bold man, a fanatic, short-sighted and foolish, too lawless and reckless altogether to hold the place he now holds in our national history.

D. N. UTTER.



## Notes from the Field.

ST. PAUL.—The latest word from the Unity Church Home is this: "Went up-stairs in our new audience room last Sunday" (April 15th); "pretty and comfortable."

THE UNITARIAN GROVE MEETING for 1883 is already out with the following announcement: The Sixth Annual Meeting will be held at Weirs, Lake Winnepiseogee, July 25-29, inclusive. Reduced rates on the railroads, and at the hotels. Full particulars hereafter. JOHN D. WELLS, Secretary, Laconia, N. H.

SHELBYVILLE, ILL.—Brother Douthit's young people recently held a 'Cary Sister' sociable at which the life and writings of these two sisters were studied, and the story of how Alice Cary's hymn, "Nearer Home," lifted a couple of gamblers, 'way out in China, into their better selves, was told. This is an example worth following.

AN OLDE FOLKE'S CONCERT netted the Unitarian Society at Lawrence, Kansas, one hundred and eighty-five dollars, the other day. This helps along the renewing of the Old Stone Church, one of the historic landmarks in Lawrence; a memento of "Bleeding Kansas." Long may its walls resound with the gospel of freedom "echoing and re-echoing the spirit of '55."

CHICAGO CHARITIES.—Two notable movements toward the higher charities are now fairly inaugurated in Chicago. One is the organization of the Associated Charities by Rev. Humphrey Gurteen; the other, the employment of trained nurses among the sick poor. The initiative was taken by W. M. Salter and his associates of the Ethical Culture Society, although the work is to be independent of all religious organizations. Miss Benedict, a graduate of Vassar College and of the Bellevue Training School for Nurses, who has had a long and successful experience in this work in connection with Felix Adler's Society in New York, has already been employed to inaugurate the work, and will enter upon her duties in connection with the South Side Dispensary on the first of May. Such movements as these are blessed harbingers of better days.

THE BEST SERVICE BOOK.—The *Unitarian Herald* for April 13th contains the following from one known to many of our readers as a careful student and close critic. From glimpses caught of Unitarian Sunday Schools in England we feel sure that the excellences of Mr. Blake's Unity Services and Songs will be more appreciated in England than in America, and perhaps it is more needed. The English children are not smitten with the American itching for jingle-jingle music, and there is among the older people that patience necessary to the acquirement of the more dignified and lasting choral music, and probably there is a truer appreciation of the value of a rational and elastic ritual:

To the Editors of the *Unitarian Herald*:—In reply to the query of E. J. Wilkins in last week's *Herald*, by far the best services of song for children are those published at Unity rooms, Madison street, Chicago, Ill., U. S. A., and used in most of our Western Churches, I wish they were kept at our Unitarian book stores here. Yours, etc.

JOHN FRETWELL.

Get acquainted with what there is in to-day; take what it contains and appropriate it to yourself.—J. A. Garfield.

## The Study Table.

### LITERARY NOTES.

Roberts Brothers announce the publication of a series of three books on Christian History, by Joseph H. Allen, recent lecturer on Ecclesiastical History in Harvard University, under the following titles: "Early Christianity," "The Middle Age," and "Modern Phases." The first two books are announced for April; the series will be completed in the autumn.—The *Critic* for March 31st is an Irving centenary number containing a full bibliography with studies of this genial author, by Oliver Wendell Holmes, Charles Dudley Warner, George William Curtis, Sydney H. Gay and others. It deserves a permanent place in the library.—The sample pages of the Imperial Dictionary circulated by the Century Co. of New York repel the eye by their narrow columns and small type, but the illustrations are very promising, inasmuch as they do really illustrate.—"Living English Poets," which, with all its sins of omission in accordance with the diverse opinions of critics as to who are poets and who are not poets, has been the literary sensation of London, will soon appear in an American edition from the press of Roberts Brothers.—The same house will soon issue a reprint of Bishop Thirlwall's "Letters to a Friend," edited by Dean Stanley, with notes and appendices.—The first of the "Famous Women" series devoted to representative American women will be the Life of Margaret Fuller by Mrs. Julia Ward Howe.—The literary works of Leonardo da Vinci, containing all his writings on painting, sculpture and architecture; his observations on geography, geology, and astronomy; philosophical maxims, and humorous writings, are to be published for the first time in London next month.—The forthcoming volume entitled "Ten Years on a Georgian Plantation," is the work of Miss Leigh, daughter of Fanny Kemble (Butler). The plantation is the same one upon which the English actress lived and suffered and wrote her journal forty-three years ago.—A new edition of Dean Stanley's "Sinai and Palestine," revised by the author shortly before his death in 1881, has been brought out by A. C. Armstrong & Son, New York. In going over it the author made many additions and corrections, and furnished besides a number of elaborate and beautifully-colored maps and other illustrations.—A second volume of "Gatherings from an Artist's Portfolio," by the veteran painter James E. Freeman, has just been brought out by Roberts Bros. Mr. Freeman is a charming raconteur, and the wealth of anecdote and incident with which his memory is stored is apparently inexhaustible.—A handsome little pocket edition of Mr. Howells' "Sleeping Car," has been issued by the Osgoods.—We are glad to note that the American Unitarian Association is about to issue a new book by Edward H. Hall, on *Orthodoxy and Heresy in the Christian Church*. Mr. Hall is one of the most scholarly and ripened thinkers among the younger of the Unitarian thinkers, and will be as likely as any man we know of to bring his subject up to date.—A Life of Emerson, by Dr. Holmes, in the American Men of Letters series, is one of the good things to look forward to. Life will certainly be worth living until after this book is read.—Mr. Charles Dudley Warner has written for the *May Century* a lively and satirical article on "The English Volunteers During the Late Invasion"—the invader of England in this case being American literature. He defends himself and also Mr. Howells against the recent attacks of the English critics.—Austin's book on "Longfellow's Literary Life" is full of interesting information, such as the description of the meetings in which the translation of Dante was submitted, canto by canto, to the judgment of Lowell, Norton, Fields, and Howells. The personal reminiscences furnished by Mr. Owen add great value to this book.—The new book by Renan, entitled "Recollections of My Childhood and Youth," will be published simultaneously in London, Paris and New York. It is said to be characterized not only by descriptive power and genial humor, but also by an affectionate remembrance of the faithful Breton priests to whom the author owed his



early education, and a spirit of respect and reverence for their faith, that may surprise many who have associated the author only with incisive and destructive criticism.

SCHELLING'S TRANSCENDENTAL IDEALISM: A Critical Exposition. By John Watson, LL.D. Chicago: S. C. Griggs & Co. Price, \$1.00

The looks of the books of this series are dainty enough to tempt anybody; but the novice will find some hard reading in any work that undertakes to expound the class of writers here represented. Prof. Watson has high qualifications for his task—a pupil of the Cairds of Scotland, a contributor for many years to journals of speculative philosophy, an authority on Kant, with a power both of clear and just statement far surpassing many of the men of his school—we believe that this volume will commend itself to all students of Schelling.

Dr. Hedge calls Schelling "the most profound of the Transcendentalists," and intimates that whoever would learn the "Secret of Hegel" must begin with Hegel's associate and successor. Prof. Watson concedes that Schelling is very important in developing Hegel—as the publication of this volume implies—but adds "Fichte and Schelling may perhaps be neglected without serious loss, although the study of their writings is not to be despised; but to neglect Kant and Hegel is to lose the highest philosophical education which the flow of human thought has brought down and laid at our feet." In fact there is but one master. "If in Hegel the pure light of philosophy does not shine, it may safely be said that it has not yet shone upon the earth."

In the first two chapters we have an interesting survey of the philosophy of Kant and Fichte, showing how the way was prepared for the early convictions of Schelling, which were the direct result of Fichte's influence.

The student will be attracted by finding so many phases of thought in Schelling that have become strong or even fixed tendencies in our own time. Three stages of development in his philosophy are indicated. I. In his first period the refusal to admit the reality of any Supreme Being but *the moral order of the world*. He denies an "objective God," or what Matthew Arnold calls a "magnified non-natural man in the next street." He sets up the pure idealism of Fichte: God is the *ideal of moral perfection* revealed to the individual soul. II. In the next stage, man and nature are regarded as two equal and co-ordinate manifestations of the same activity. The universe is not a dead, inanimate product, but a living process. Self-activity, the autonomic law, rules in nature as in man. "Matter which to the eye of sense is an inert, lifeless mass, is instinct with the crescent life of intelligence; and hence the various phases which it manifests on its way to man, in whom intelligence, which before was implicit, at last becomes explicit." As Emerson says:—

"And the poor grass shall plot and plan  
What it will do when it is man."  
"And striving to be man, the worm  
Mounts thro' all the spires of form."

Polarity was a property of mind as well as matter. Nature is visible mind; mind is invisible nature. Hence, we get the world-soul or over-soul, and the element of the *unconscious*, that mental action which is realized in art, genius and prophecy—which even the mystic shoemaker, Boehme, dreamed about, and which has played so large a role in the systems of Schopenhauer and Von Hartmann.

In this way Schelling slid toward pantheism. Nor is it a wonder that he was charged with atheism as he was by Jacobi in 1812. III. His last position, and that which from a philosophical point was least successfully sustained, is that of attempting to prove the personality of God, gathering up all the elements of truth thus far discovered. "It must, however, be added (says Prof. Watson), that Schelling saw much more clearly the problems which demand solution, than how to solve them. His philosophy is in large measure a failure"—but a most suggestive and significant one. And again our author declares that "perhaps it is not unfair to say that no amount of self-restraint could ever have enabled Schelling, with his quick imaginative temperament, to build up such an edifice of philosophy as his great successor, Hegel, has left to us."

Schelling's course of thought or development is called rather a revolution than an evolution, for his first position and his last are opposites. At the starting point and during the first stage of speculation there is an unqualified denial of God, except as moral ideal, and MAN is all in all. At the end of his career, influenced by mysticism, and carried away by "nebulous forms of imagination under the unseen influence of reason," man has come to be but the medium through which the Divine Being manifests his infinite perfection. It was at this stage of his thought that he outlined his "Positive philosophy"—which like the "last word" of many a system supposed to be conclusive, has been modified or rejected.

Prof. Watson points out the parallelism between Schelling's earlier conclusions, and the views of Comte, Carlyle, Arnold, and other leaders of thought in England and elsewhere. Like him they find the only "super-sensible" reality to be the *reality of the moral law*—and the gospel of the empirical philosophy everywhere is, "cease to seek for the solution of the insoluble problems of metaphysics, and concentrate your energies on the actual, which is here and now." Mr. Watson very fitly suggests that such a consummation is, in the very nature of man, impossible and not to be desired. "The advice 'Don't speculate' is one that cannot be taken. Agnosticism [which is in Schelling as well as in his great predecessor Kant] is at best a temporary phase of thought, and must be replaced by something more positive." Even conduct in the last analysis must rest upon something affirmative; it cannot ground itself upon negation—or *nothing*.

Schelling's conceptions of human freedom, of design in the universe, and other questions, are equally interesting, if our space permitted further reference. His trinity of three Divine persons proceeds from the three potencies of nature. These are the Father, Son, and Spirit—the possibility, the power, and the completed deed of overcoming "the primordial abyss of unconsciousness." Like Fichte, he extols the Christianity of John above that of Paul, carefully setting forth the distinctions between them. Christianity has, in his view, three periods: 1. that of Peter, or Catholicism; 2. that of Paul, or Protestantism (these two are past); and 3. that of John. The Johannian Christianity, or the Church of the Future, is at hand. J. C. L.

THE BATTLE OF THE MOY; OR, How Ireland Gained her Independence. Boston: Lee & Shepard. 1883. Price 25 cents.

This little book of seventy-five pages belongs to that class of literature which England would like to have America



suppress. It is written in the style of the Battle of Dorking, and depicts the final battle between England and Ireland in the year 1894, in which the Irish are victorious. The intention of the tract may be good, but its chief effect will be to aid in raising money to feed and clothe such patriots as O'Donovan Rossa and keep them in paper and ink. Even in this direction the effect will be slight, for those whom it might influence are the sort of people who never read anything.

D. N. U.

## Conferences.

### UNITARIANISM IN MICHIGAN, AND THE MEETING OF THE MICHIGAN CONFERENCE.

The Michigan Conference never had a better meeting than the one which has just closed at Sherwood. The attendance from a distance was small, owing to the remoteness of the place from most of our churches, bad railroad connections, etc. But the people of Sherwood and the surrounding country turned out excellently, and gave us fine congregations all through. Sherwood is the smallest place in the State where we have a Unitarian Society; yet the society is a strong and vigorous one, being made up of the most intelligent and enterprising people of the village and the country for miles around. The whole movement here is unique. I am sure the Unitarians of the West generally will be interested to learn more about it.

The two villages of Sherwood and Athens are situated about fifty miles west of Jackson, the former on the "Air Line" of the Michigan Central Railroad, and the latter about five miles off. Some six or seven years ago the Methodist denomination sent one of its younger preachers, who was suspected of heresy, to the little village of Athens, thinking that any heresy in him would, by three years' work there, either be killed out, or at least rendered for the time being comparatively harmless, as the church to which he went was a very weak one, and quite isolated from other churches. But the young preacher could not be buried, and the new liberal thought that was beginning to burn in him could not be buried either. He went to his appointed field determined to work hard for the good of his people, to study and think for himself at all hazards, and to be true to the light that came to him. As a result, in a little while he had gathered about him such a congregation as the village had never known, built a new church and paid for it, established a church five miles away, at Sherwood, the nearest railway station, and collected other little congregations for week night or Sunday afternoon preaching at several little villages or school-houses round about. Meanwhile his theology grew steadily more and more "unsound," until at last the Methodists took him to task, and refused any longer to give him a pulpit. But the congregations that he had gathered stood by him. He established a sort of large select school or temporary academy at Athens, more especially for the training of teachers, carrying this on during the week, and preaching Sundays. This grew until he had to associate one, two, three other instructors with himself.

A year ago Sherwood made overtures to him to remove his school to that place, and establish it as a permanent thing, offering to furnish large, beautiful grounds, and to

contribute liberally toward the erection of adequate buildings. The offer was accepted. Buildings to accommodate three hundred pupils are now nearly completed. With the establishment of the school in the new place, Sherwood has sprung into a new life. Within the year many new families have come in from the country and the surrounding towns and built themselves homes. A number of excellent families come this spring to locate for at least a term of years for the purpose of educating their children.

It is plain that Rev. M. V. Rork, the man whose genius, energy and devotion has accomplished all this, is not only a more than usually successful preacher, but a born educator. His power to attract young people and to inspire them with enthusiasm in the pursuit of knowledge is quite remarkable. Nor is this all, nor the best. No one can visit his school and come into at all close contact with him and the teachers and pupils that he has gathered around him, without being impressed with the spirit of moral earnestness which like a bracing air breathes through the whole place. Here is no dilettanteism, no shoddy, no weak sentimentalism, no worship of fine clothes, no shirking; a little provincialism and want of breadth, perhaps, but a genuine desire for improvement, a fine enthusiasm, an excellent religious spirit, and noble ideals of manhood and womanhood which right earnestly most are trying to realize. The schools of the four counties lying nearest to Athens and Sherwood are already largely supplied with teachers which Mr. Rork has sent out. Thus in this way, as well as through his preaching, his influence is coming to be widely felt.

For several years Mr. Rork has been in partial sympathy and fellowship with our Unitarian Conference; but not till last year did he really join us. At the meeting of the Conference held in Ann Arbor last fall he and the Sherwood Church cast in their lot fully with us. The Athens Church has not joined us yet, but is standing in an independent position. More and more, however, the people there are coming to realize that there is no other direction in which they can look for fellowship but to us. And virtually they are with us now.

Of course these facts have given unusual interest to the Conference which has just closed at Sherwood. It was the first Unitarian Convention of any kind that was ever held in that section of the State. The people seemed to have been looking forward to it with great interest, and the satisfaction which they experienced in the new Gospel—the new-old Gospel—of a rational Christianity, was deep and genuine.

The Conference began Tuesday afternoon with a sermon by the State Missionary, Rev. F. E. Kittredge, on "A Religion to Live by and to Die by." In the evening, Rev. D. N. Utter, the successor of Rev. Brooke Herford in Chicago, preached on "The Religion of all Sensible Men." Papers were read during the Conference by Rev. T. B. Forbush, of Detroit, Rev. A. N. Alcott, of Kalamazoo, Rev. J. T. Sunderland, of Ann Arbor, and Rev. J. Lloyd Jones, of Chicago. Two devotional meetings were held, which were largely attended and most excellent. Indeed I think I should speak the sense of almost all present if I pronounced the devotional meeting of Wednesday morning the best meeting of the whole Conference.

At the Platform Meeting on Wednesday evening six per-



sons spoke, viz: brethren Kittredge, Alcott, Rork, Forbush, Sunderland, and Miss Ida C. Hultin, who is studying at Ann Arbor for the Unitarian ministry. All the speakers were held strictly to time, and hence gave their best thought in the fewest words. The subjects presented were "The Power of Liberal Ideas," "The Larger Hope and Brighter Prospect that Come with the New Faith," "The Spirit *versus* the Letter of the Bible," "Unitarianism as the Safe Side of Religion," "The Moral Influence of the New Faith and the Old," and "The Fundamental Principles of Unitarianism—a Statement of what they are."

The subjects treated in the papers read before the Conference were "The New Testament Translated into Modern Life," "Zoroaster" and "Buddha," and "The Relation of Culture to Religion."

All Wednesday afternoon was given to a general discussion of the Bible—its origin, mistaken notions about it, proper methods of interpreting it, how to separate the permanent from the transient in it, its relation to the other great sacred books of the world, its enduring value. The discussion was searching and thorough, but candid and serious, and could not fail to do good.

The various reports of our State activities, and plans of work will appear in the reports soon to be made to the Western Conference.

J. T. SUNDERLAND, *Sec'y Mich. Unitarian Conf.*

Ann Arbor, Mich., April 20, 1883.

#### WESTERN UNITARIAN CONFERENCE CIRCULARS.

Below I give extracts from two circulars sent from this office some weeks ago. Many of them have already received the attention solicited. I reprint them in *UNITY* columns trusting that they may have some interest to the general reader, and that possibly they may fall under the eye, and through the eye prick the conscience of the dilatory ones who may have forgotten or mislaid the circulars.

JENK. LL. JONES, *Sec'y of the West. Unit. Conf.*

(COPY)

*To the Trustees of the Societies in fellowship with the Western Unitarian Conference:—*

May I call your attention to the circular letter I sent to you last year from this office, under date of April 20, 1882. If you have preserved that letter among your records, may I ask you to have it read at your next meeting, in connection with this communication, for the points urged in that are as applicable to the situation this year as last. By referring to that communication, it saves the expense and trouble of re-stating them at length. In brief, the suggestions are these:

1. The importance of having your delegates regularly elected and furnished with official credentials.
2. Send such delegates as will have vital interest in the work of the Conference, and will be willing to devote themselves to its business in such a way as will enable them to intelligently represent results on their return.
3. The economy and justice of the Church sharing in the travelling expenses of its delegates, particularly of the ministers, for their presence at our Conference is of great importance to your Society as well as to the general cause.
4. The programme includes a Sunday. The great distance which our delegates must travel, and the many business interests of the several societies, makes this quite unavoidable. To crowd them all into one week would be to precipitate our deliberation into such hasty sessions, as to render them quite unsatisfactory; consequently, we ask you to cheerfully and officially release your pastor from his home duties on that Sunday, that he may feel free to remain here to give and to receive the full benefits of his attendance.

Please notice from the enclosed Subscription Card, the new basis of membership. We meet for the first time as an incorporated body and,

in addition to delegate members, provision is made for Annual and Life Members. Can you not help us to increase our list of the last classes from your parish? I will be glad to send you any number of Subscription Cards on application.

Hoping that you will consider these matters at an early meeting, and bring them before your society in due time and shape, I am

(Signed)

(COPY.)

*To the Ministers of the Western Unitarian Conference:—*

I bespeak your earnest co-operation in making the coming Anniversary meetings to be held in Chicago, May 10 to 17, 1883, occasions not only of interest to those who attend, but of great practical value to our cause. As you are aware, there are several features concerning our coming meetings, that give them a unique and special importance, among which are

1. The three Societies, The Western Unitarian Conference, The Women's Western Unitarian Conference and The Western Unitarian Sunday School Society, all meet for the first time under their "Articles of Incorporation." They are at last legal entities, and are prepared to do business and hold property lawfully.
2. The council of the National Unitarian Conference holds an Annual Meeting in connection with our gathering. This is a recognition of the significance of our Western work and workers, and will secure an attendance of our Eastern friends, the importance of which you will readily understand.
3. The "Wade School" proposition will necessarily receive important attention, and possibly its character and existence will largely be affected by these meetings.
4. All the Unitarian Churches of this city will, by that time, be in the hands of settled ministers, and the parishes and pastors will be ready to exert their utmost toward making the meetings profitable and successful. The Chicago Unitarians are at the present time busy with the work of securing and furnishing a larger Head-quarters, a new "Channing Club Room," and we hope to have it ready for the convenience of the delegates.

#### WHAT CAN YOU DO?

1. You can see to it that the statistical blanks are filled out carefully and promptly and returned to me.
2. You can see that a duplicate of the same be pasted in your Secretary's book, or otherwise preserved for future use in your parish.
3. You can give prompt attention to the "Publication Committee Blank"—and send the same, fully made out, to Mr. Learned, and a duplicate to this office, to be filed.
4. You can make earnest effort to have your society send in their apportionment to the funds of the Conference as early as possible, if this is not already done. See Apportionment for 1882-3, page 130 in *UNITY*, May 16, 1882.
5. You can notice that, according to our new By-laws, those societies only are entitled to delegate representation who have contributed not less than ten dollars to the Conference Treasury, and see to it that your Society thus connects itself with the Conference.
6. You can remind your people that they are all eligible to membership in the W. U. C., the W. W. U. C., and W. U. S. S. Society by the payment of one dollar per year, and try to educate them to the idea that many, yes, most of them can afford to pay their three dollars per year, for the sake of holding a membership in each of these societies.
7. You can remember also that \$25.00 constitutes a Life Member in the Conference, and that \$10.00 makes a Life Member in the Women's Conference, and a like sum in the Sunday School Society.
8. You can send to this office and get any number of subscription blanks for either or all of these societies, or send names of those to whom we might send a card, or otherwise request them to become Life Members of the W. U. C.
9. Inasmuch as *UNITY* is the organ of communication between us, it follows that only those can be intelligently interested in the coming meetings, or in the general work of our Conference, who are its regular readers. Therefore you can greatly help the Conference by inaugurating a movement in your parish, looking towards enlarging the subscription list of *UNITY*.
10. You can send me such suggestions as may occur to you.
11. You can talk it over with your people early. Bring a large delegation with you; come for our first meeting and stay through the last session.
12. To round out the dozen, you can remember that the motto upon our Conference seal is—

Freedom, Fellowship and Character in Religion.

In the interest of which I am your fellow-worker,

(Signed)



## RECEIPTS OF THE WOMEN'S WESTERN UNITARIAN CONFERENCE.

Membership fees paid into the Treasury of the Women's  
Western Unitarian Conference from Nov. 1, 1882, to date.

Mrs. Helen S. Shedd, Chicago, Ill.	\$1.00
Mrs. S. D. Woods, " "	1.00
Miss F. Le Baron, " "	1.00
Mrs. S. H. Knapp, " "	1.00
Mrs. S. C. Southwick, " "	1.00
Mrs. M. J. Cheney, " "	1.00
Mrs. E. M. Stone, " "	1.00
Mrs. Dr. Woodward, " "	1.00
Mrs. George Payson, " "	1.00
Mrs. W. C. Wood, " "	1.00
Mrs. N. R. Stone, " "	1.00
Juliet Caldwell, M. D., " "	1.00
Mrs. J. W. Richards, " "	1.00
Dr. Leila G. Bedell, " "	1.00
Mrs. Dr. Talbot, " "	1.00
Mrs. Henry Crittenden, " "	1.00
Miss N. Halstead, " "	1.00
Mrs. E. B. Bacon, " "	1.00
Mrs. Edgar Williams, " "	1.00
Mrs. J. C. Howell, " "	1.00
Mrs. A. G. Burley, " "	1.00
Miss W. B. Knowles, " "	1.00
Mrs. George Batchelor, " "	1.00
Mrs. John P. Odell, " "	1.00
Mrs. Chas. A. Chapman, " "	1.00
Mrs. Henry Booth, " "	1.00
Mrs. F. C. Wilson, " "	1.00
Mrs. John Adams, " "	1.00
Mrs. N. H. Barnes, " "	1.00
Mrs. Sarah Pelton, " "	1.00
Mrs. H. T. Thompson, " "	1.00
Mrs. L. E. Fitts, " "	1.00
Mrs. H. H. Spencer, " "	1.00
Miss Elizabeth Cabot, " "	1.00
Mrs. F. J. Howe, " "	1.00
Mrs. J. M. Marean, " "	1.00
Mrs. M. C. Bullock, " "	1.00
Mrs. E. A. West, " "	1.00
Mrs. J. M. Wanser, " "	1.00
Mrs. J. S. Conger, " "	1.00
Miss M. Clarke, " "	1.00
Mrs. L. B. Mitchell, " "	1.00
Mrs. C. Wakefield, Bloomington, " "	1.00
Mrs. Thomas Metcalf, " "	1.00
Mrs. Jesse Fell, " "	1.00
Mrs. W. O. Davis, " "	1.00
Mrs. Lucretia Effinger, " "	1.00
Mrs. J. L. Wilson, Winnetka, " "	1.00
Mrs. A. B. Sheridan, Oak Park, Ill. " "	1.00
Mrs. E. Hayes, Tonica, " "	1.00
Mrs. L. B. Fisher, Alton, " "	1.00
Mrs. S. A. Blasland, Quincy, " "	1.00
Mrs. H. H. Covell, Buda, " "	1.00
Mrs. S. C. Ford, " "	1.00
Mrs. S. M. Bishop, Kalamazoo, Mich. " "	1.00
Mrs. A. N. Alcott, " "	1.00
Mrs. A. N. Alcott, " " 1883-4	1.00
Mrs. H. W. Bush, " "	1.00
Mrs. Smiley, " "	1.00
Mrs. Phoebe Houghton, Ann Arbor, " "	1.00
Miss Clemmie Houghton, " "	1.00
Mrs. J. M. Ashley, " "	1.00
Mrs. Emily Puckett, " "	1.00
Mrs. Seth Otis, " "	1.00
Mrs. H. F. Sawyer, Detroit, " "	1.00
Mrs. C. A. F. Stebbins, " "	1.00
Mrs. Gilbert Hart, " "	1.00
Mrs. Ira Holt, " "	1.00
Mrs. T. B. Forbush, " "	1.00
Mrs. Boyington, " "	1.00
Mrs. Farwell, " "	1.00

Mrs. C. E. Tunncliffe, Jackson, " "	\$1.00
Mrs. Chester Warriner, " "	1.00
Mrs. Fred. Kennedy, " "	1.00
Mrs. Henry Kellogg, " "	1.00
Mrs. A. M. Tinker, " "	1.00
Mrs. S. Stimson, " "	1.00
Mrs. Chamberlain, " "	1.00
Mrs. Beesac, Milan, " "	1.00
Mrs. Beesac, " " 1883-4	1.00
Mrs. George Stickney, Grand Haven, " "	1.00
Mrs. S. B. Bliss, East Saginaw, " "	1.00
Mrs. Williams, Baraboo, Wis. " "	1.00
Miss Ella A. Giles, Madison, " "	1.00
Mrs. Ivert Phillips, Boulder, Col. " "	1.00
Mrs. E. M. Hiscock, Denver, " "	1.00
Mrs. D. D. Belden, " "	1.00
Mrs. D. C. Dodge, " "	1.00
Mrs. E. F. Halleck, " "	1.00
Mrs. W. H. Conley, " "	1.00
Mrs. E. L. Betts, " "	1.00
Mrs. Louis Doll, " "	1.00
Mrs. E. S. Elder, Keokuk, Iowa " "	1.00
Mrs. G. W. McCrary, " "	1.00
Mrs. C. S. Burge, " "	1.00
Mrs. W. E. Kellogg, " "	1.00
Mrs. Judge Jager, " "	1.00
Mrs. H. Hodge, " "	1.00
Miss Calista Williams, " "	1.00
Mrs. A. A. Ingham, Algona, Iowa " "	1.00
Miss Anna Ingham, " "	1.00

### LIFE-MEMBERSHIPS.

Mrs. S. L. Papineau	10.00
Mrs. C. T. Cole	10.00

*Additional money received from Ladies' Aid Societies  
and personal contributions.*

Ladies Congregational Soc., Church of the Messiah, Chicago	50.00
From an Eastern friend	10.00
" Mrs. M. J. Miller, Geneseo, Ill.	10.00
" M. J. Miller, " "	5.00
" Ladies' Aid Soc., Geneva, Ill.	5.00
" Ladies of Princeton, Ill.	10.00
" Ladies' Soc., Shelbyville, Ill.	5.00
" " " Buda " "	5.00
" " " Sheffield, " "	5.00
" " " Unity Church, " "	5.00
" " " Detroit, Mich.	5.00
" " " Cincinnati, Ohio.	5.00
" " " Janesville, Wis.	5.00
" " " Denver, Col.	5.00
" " " Keokuk, Iowa	4.00
" Mr. J. H. Wade, Cleveland, Ohio	25.00
" Mr. J. H. White, " "	25.00
" Mr. Kilpatrick, " "	10.00
" Mrs. John Wilkinson, Chicago, Ill.	10.00
" Mrs. B. F. Felix, " "	10.00
" Mrs. A. C. McFadon, Quincy, Ill.	10.00

\$340.00

MRS. JOHN C. HILTON, Treas. W. W. U. A.

Chicago, April 21, 1883.

"I always take pleasure in meeting a man who has  
opened his eyes on the great evils of society without being  
discouraged, and who is only roused by them to inquire how  
the good purposes of Providence may be accomplished."—  
*Channing.*

You will have to begin at a low round of the ladder, let  
me tell you, if you mean to get on in life.—*George Eliot.*



## Little Unity.

ELLEN T. LEONARD, Editor, Hyde Park, Ill.

Associate Editors.

MISS CORA H. CLARKE, Jamaica Plain, Mass.

MRS. K. G. WELLS, 155 Boylston St., Boston, Mass.

It is the object of these columns to increase the interest of the young reader in finding "What to see" in this wonderful world about us, and in deciding "What to do" toward the making of a true and useful life. Also to assist Mothers, Sunday-school Teachers, and all others who have the privilege of helping and training children to find the soul of all life in the things which are to be seen and to be done around us.

### HOW TO BE HAPPY.

ABBIE M. GANNETT.

'Tis no secret, dearest children;  
All of you possess the power  
To make each day sunny, joyous,  
As it glides on hour by hour.

Gentle, kindly words, you've heard them?  
You have heard of looks of love?  
Heard of little acts of service?  
These the springs of gladness move.

Yes, these trifling things, no others,  
Make of earth a blooming place,  
But, neglected, or forgotten,  
Discontent will grow apace.

Ere the frown comes, think a moment,  
It is just as well to smile!  
And in place of harsh expressions,  
Try the pleasant ones awhile.

And oh! check the ungenerous impulse  
To work just for self alone;  
He who "lends a hand" to others  
Finds his own cares lighter grown.

'Tis no law of chance that settles,  
Each cause has its like effect;  
Loving act makes happy living,  
Disappointment brings neglect.

To be happy, dearest children,  
All of you possess the power;  
Fill each day with love and service,  
As it glides on hour by hour.

### HINTS FOR THE HOUSEHOLD.

Mrs. Mary A. Livermore says in speaking of our children: "They lack moral culture. Training devolves upon the mother and is a task no one need envy." About one little boy she adds: "He had his bright side, his fine sense of honor and manhood, love for parents, etc., but the sight of a coal-hod frightened him, and he had a holy horror for anything like housework. He would ride his bicycle or play ball, but to pick up a few chips was a task which would tire him before he commenced."

A lending of ourselves to the general good of the whole family is something not at all beyond a

child's intelligence. It should be a matter of care, that in calling for services from the young folks of a household, it be done as a matter of course, neither making a virtue of it by appealing to self-love, nor arousing opposition by harsh command.

The habit of inviting a child to do a thing by saying, "Don't you want to go on an errand for me?" is a common one, and the child very naturally and truthfully answers, "No." Did you suppose he was wanting to? Having said no, he finds himself on the defensive side. You think him disobliging, and either let the matter stand, or try to compel him. It is hard to tell which is the worst of the two alternatives. The form of the request is too often the cause of the trouble. Leave entirely out the little personalities of self. Hold in mind the larger good of which each is a part. The simpler the family life the more wholesome for the morals of the children. Each should be taught to feel that he belongs to the whole, and contributes to the general comfort and happiness. Then the moral culture will come naturally, through surrounding circumstances, and will lose the sting that is so hard to bear when one's "self" is touched too nearly by that of another.

### "BRISTLE-TAILS."

One kind of bristle-tail is said to occur often in great numbers in old and damp houses, and to do considerable damage by eating holes in various articles, such as cloths, tapestry, silk, and the leaves and covers of books. In the house where I live, one or two are occasionally seen running about one of the marble wash-stands, but I have never detected them eating anything. Their bodies are covered with scales, which make them look as if they were coated with a suit of shining mail, so that their name of "silver-fish" or "silver-witches" is quite appropriate. Their bodies are narrow and flattened, with antennæ or feelers on the head, and three long bristles at the other end. Their eyes are minute, and they have six true legs, and a few bristles at the other end of the body which help to support it, and by the aid of which they run very swiftly. They have a cousin which lives out of doors, in the northern and middle states, and may be found by turning over the stones and leaves in damp localities. This kind has a large compound eye, formed of two united in the middle of the head, and in addition to its legs has nine pairs of two-jointed bristles arranged along each side of the body. I have found at the sea-shore a kind very similar to the last. It lives in the cracks and cran- nies of the rocks above high-tide mark, and coming out in the twilight runs about over the rocks with great rapidity. Its coat of mail is of a yellow-brown color, looking more like bronze than silver.

C. H. CLARKE.

There is no charity in helping a man who will not help himself.



### THE WAY TO HEAVEN.

I count this thing to be grandly true:  
That a noble deed is a step toward God,  
Lifting the soul from its common clod  
To a purer air and a broader view.

We rise by the things that are under our feet—  
By what we have mastered of good or gain,  
By the pride deposed and the passion slain,  
And the vanquished ills that we hourly meet.

We hope, we resolve, we aspire, we pray,  
And we think that we mount the air on wings,  
Beyond the recall of sensual things,  
While our feet still cling to the heavy clay.

\* \* \* \* \*

Only in dreams is a ladder thrown  
From the weary earth to the sapphire walls;  
But the dreams depart and the vision falls,  
And the sleeper wakes on his pillow of stone.

Heaven is not reached at a single bound;  
But we build the ladder by which we rise  
From the lowly earth to the vaulted skies,  
And we mount to its summit round by round.

—H. W. Longfellow.

### ANOTHER WILLOW GALL.

Some of the forms of the "sweet-potato" willow gall might be mistaken for the willow-pod gall, but the sweet-potato gall is solid in the interior, and the terminal bud is not elongated and tube-like. In cutting into this gall in autumn or early spring, the substance is found to be of a reddish brown color and dense spongy texture, with indistinct fibres radiating from the twig. Many cells will be found in the interior, some of them occupied by the orange-red gall-gnat larvæ, and others containing white parasitic grubs.

The "sweet-potato" willow galls vary very much, and usually do not look at all like the willow-pod gall, but resemble a small kidney potato pierced lengthwise by the twig, or a young apple in the same position, or they may be reduced to a small elongated enlargement of the twig, or form a hemispherical swelling on one side of the twig, or all of these different shapes are strung together, one after another, in more or less close proximity on the same twig.

This gall occurs on the Humble Willow, and perhaps on one or two other species.

C. H. CLARKE.

### QUICK OBSERVATION.

Children invent games from very unlikely beginnings sometimes. One which has plenty of exercise in it, both mental and muscular, was originated by a lively little fellow one day.

He had heard an old saying quoted from Cowper, "He that runs may read." Some conversation

had followed, among the older members of the family, as to its origin in the Bible, where Habakkuk is commanded to "Write the vision and make it plain upon tables, that he may run who readeth."

This active boy immediately wondered how much he could read from the great bills posted on the streets, just while he was running by. The next thing was to try it. He was soon joined by his mates, and the better plan was adopted, of running by the shop windows and trying who could name the greatest number of articles he had seen therein. It brought into play, quickness of observation, and good memory, making it a game not only with plenty of fun and exercise, but one which sharpened up their wits and helped for other things besides. Newly arranged shop windows held double attractions for them now, and it was agreed that a knowledge of their contents should only be obtained by "runs." The boys put the saying to good use in their own way, and in a right direction.

### WHY SOME BIRDS HOP AND OTHERS WALK.

A little bird sat on a twig of a tree,  
A swinging and singing as glad as could be,  
And shaking his tail, and smoothing his dress,  
And having such fun as you never could guess.

And when he had finished his gay little song,  
He flew down in the street and went hopping along,  
This way and that way, with both little feet,  
While his sharp little eyes looked for something to eat.

A little boy said to him: "Little bird, stop!  
And tell me the reason you go with a hop.  
Why don't you walk, as boys do, and men,  
One foot at a time, like a dove or a hen?"

Then the little bird went with a hop, hop, hop;  
And he laughed, and he laughed as he never would stop;  
And he said: "Little boy, there are some birds that talk,  
And some birds that hop, and some birds that walk.

"Use your eyes, little boy; watch closely and see  
What little birds hop, both feet just like me,  
And what little birds walk, like the duck and the hen,  
And when you know that you'll know more than some men.

"Every bird that can scratch in the dirt can walk;  
Every bird that can wade in the water can walk;  
Every bird that has claws to catch prey with can walk;  
One foot at a time—that is why they can walk.

"But most little birds who can sing you a song  
Are so small that their legs are not very strong  
To scratch with, or wade with, or catch things,—that's why  
They hop with both feet.\* Little boy, good bye."

J. L. Bates, in *March Wide Awake*.

\*The exceptions to the above rule are rare. The rule is generally correct, and so simple as to be easily remembered.



## The Sunday School.

LESSON VIII. MAY 20, 1883.

### EZRA AND NEHEMIAH.

**TEXT.**—So we labored at the work, and half of them held the spears from the rising of the morning till the stars appeared.

—Neh. IV. 21.

**VERSE.**—

—Live

In pulses stirred to generosity,  
In deeds of daring rectitude, in scorn  
For miserable aims that end with self,  
In thoughts sublime that pierce the night like stars.

—Geo. Eliot.

**QUOTATION.**—The perception of the infinite may be buried for a time beneath the fragments of our finite knowledge, but it is always there, and if we dig but deep enough, we shall always find that buried seed, as supplying the living sap to the fibres and feeders of all true faith.—F. Max Muller, M. A.

**REFERENCE.**—Smith's New Dict. of the Bible, art. "Ezra." Bertheau's Commentary. Kuenen's Religion of Israel, vol. ii, chap. 8. Knappert's Religion of Israel, chap. xvii, p. 175. Toy's Religion of Israel, p. 89. Chadwick's Bible of To-day, p. 113. Ency'd. Brit., art. "Bible." The Old Testament and the Jewish Church, by Robertson Smith, pp. 55, 107, 138, 170, 208, 212, 245, 268, 309. Bible for Learners, vol. ii, pp. 435, 472, 484, 507, 532, 517.

#### I. Influence of Persian Religion on that of Israel.

Ormuzd and Yahweh. Ahriman and Satan. Amshaspands and Angels.

#### II. The Restoration, 538 B. C.

Return of the 42,000. Building of the Temple. The Feast of Tabernacles. Samaritans and Mount Gerizim.

#### III. Ezra and His Times, 516—458 B. C.

The Pentateuch. The Torah. Book of Origins. Book of Covenants.

#### IV. Nehemiah the Cup-Bearer, 445 B. C.

## Announcements.

### WESTERN UNITARIAN ANNIVERSARIES.

MAY 10-17, 1883, AT UNITY CHURCH, CHICAGO.

THURSDAY, MAY 10, 1883.

*Reception of Delegates and Meeting of the Directors of the Three Societies and of the Various Standing*

*Committees, as Follows:*

2.00 P.M. Meeting of the Directors of the W. U. S. S. Society.

- 3.00 P.M. Meeting of the Directors of the W. W. U. C.
- 3.30 P.M. Joint Meeting of the Directors of the above Societies and the W. U. C. Board.
- 4.00 P.M. Meeting of the Committee on Theological Education.
- 7.30 P.M. Meeting of the Unity Publishing Committee and the Committee on Publications of the W. U. C.

FRIDAY, MAY 11, 1883.

*Meetings of the Women's Western Unitarian Conference.*

- 9.00 A.M. Devotional meeting, led by Mrs. J. R. Effinger.
- 10.00 A.M. President's Address and Reports of Secretary, Treasurer, Election of Officers, etc.
- 11.00 A.M. Paper by Rev. Joseph May of Philadelphia—The Distribution of Liberal Literature and Literary work through the Post Office.—Discussion to follow, led by W. C. Gannett, of St. Paul.
- 2.00 P.M. Paper by Mrs. Anna B. McMahon, of Quincy, Ill. Subject—Our Relation to Present Religious Problems.
- 3.00 P.M. Paper by Miss A. A. Woodward, Madison, Wis. Subject, Viktor Rydberg and Liberal Thought in Sweden.
- 8.00 P.M. Conference Sermon by Rev. Mary A. Safford, Humboldt, Ia.

SATURDAY, MAY 12, 1883.

*Meetings of the Western Unitarian Sunday-school Society.*

- 9.00 A.M. Service of Song, conducted by J. Vila Blake.
- 10.00 A.M. Reports of Officers, Committees, Election of Officers, Business, followed by short papers by Mrs. Anna L. Parker of Quincy, on Infant Class Work, and Miss Blanche Delaplaine of Madison, Wis., on Sunday-School Philanthropies; the discussion led by G. E. Gordon, of Milwaukee.
- 2.00 P.M. Paper by J. C. Learned of St. Louis—Children's Literature.
- 3.00 P.M. Paper by Prof. C. H. Toy of Cambridge, Mass., on the Principles and Methods of Biblical Criticism.
- 8.00 P.M. Installation of J. Vila Blake over the Third Unitarian Church, corner Laflin and Monroe streets. Sermon by Rev. J. C. Learned.

SUNDAY, MAY 13, 1883.

- 10:45 A.M. Preaching in the four Unitarian Churches of Chicago by visiting clergymen.
- 2:30 P.M. Union Children's Meeting at the Channing Club Room, 133 Wabash Ave. Addresses by E. E. Hale of Boston, C. W. Wendte of Newport, R. I., and others.
- 8.00 P.M. Preaching of the Annual Sermon before the Western Unitarian Conference by J. Vila Blake.

MONDAY, MAY 14, 1883.

*Meetings of the Western Unitarian Conference.*

- 9.00 A.M. Devotional meeting, led by Rev. R. R. Shippen, Washington, D. C.
- 10.00 A.M. Address by the President, B. P. Moulton, Esq. Reports of Secretary, Treasurer, Committee on Publication, etc. Short Missionary addresses by Kristofer Janson of Minneapolis, J. T. Sunderland of Ann Arbor, J. M. Weeks of Denver and Enoch Powell of Beatrice, Neb.



2.00 P.M. Report of Standing Committee on Theological Education, by F. L. Hosmer, Chairman. Discussion opened by D. L. Shorey, Esq., of Chicago.

3.30 P.M. Paper by Russell N. Bellows, Secretary of National Unitarian Conference.

7.30. P.M. Social Reunion in the parlors of the church.

TUESDAY, MAY 15, 1883.

9.00 A.M. Devotional meeting, led by Rev. N. M. Mann, Rochester, N. Y.

10.00 A.M. Paper by John Snyder, St. Louis. Subject, "The Thing We Need." Discussion introduced by Rev. Grindall Reynolds, Boston, Secretary of the A. U. A.

2.00 P.M. Paper by Rev. G. A. Thayer. Subject: Religious Uses of the Bible. Discussion introduced by Rev. C. W. Wendte, Newport, R. I.

3.00 P.M. Discussion, led by W. C. Gannett, of St. Paul. "Church Covenants, or the Basis of Organization."

8.00 P.M. Platform meeting, in charge of the President of the Conference.

WEDNESDAY, MAY 16, 1883.

10.00 A.M. Executive Session. Election of Officers, Discussion of Plans, and closing business.

2.00 P.M. Organization of the New Boards of Direction of the W. U. C., W. W. U. C., and W. U. S. S. S'cy. at the Channing Club Room.

## SPECIAL NOTICE.

All the essayists have been notified that no paper offered at a day session, except that of Professor Toy's, is to exceed thirty minutes in length, and any violation of this rule will be an encroachment upon other parts of the programme. All papers are open to general discussion as far as time permits. But no speaker, in the discussion, is entitled to speak more than once upon the same subject if others desire to speak, or to consume more than ten minutes' time without permission.

## CONDITIONS OF MEMBERSHIP.

### BY-LAWS OF WESTERN UNITARIAN CONFERENCE.

(1.) **MEMBERSHIP.**—Any person may become a Life member of this Conference by the payment of twenty-five dollars in one sum, and an annual member by the payment of one dollar, upon his election by the Board of Directors at any regular meeting.

Delegate membership shall be acquired by certificate of appointment by any religious society or organization that shall have, during the previous year, contributed not less than ten dollars to the Conference. Such society or organization may be so represented by three general delegates, and an additional one for each thirty families therewith connected.

### BY-LAWS OF WESTERN UNITARIAN SUNDAY-SCHOOL SOCIETY.

(1.) **MEMBERSHIP.**—Life membership shall be acquired by paying ten dollars into the Treasury of the Western Unitarian Sunday School Society.

Annual membership shall be acquired by paying one dollar into the Treasury of the Western Unitarian Sunday School Society.

### BY-LAWS WOMEN'S WESTERN UNITARIAN CONFERENCE.

(1.) **MEMBERSHIP.**—Life membership shall be acquired by paying ten dollars into the Treasury of the Women's Western Unitarian Conference.

Annual membership shall be acquired by paying one dollar into the treasury of the Women's Western Unitarian Conference.

Delegate membership shall be acquired by certificate of appointment by any religious society or organization that will have, during the pre-

vious year, contributed not less than five dollars to the Conference; and such society or organization may be represented by two general delegates.

## TRANSPORTATION.

The usual reductions are expected on the leading Railroads; but we go to press too early for further announcements.

## ENTERTAINMENT.

All friends attending the Conference are cordially welcomed to the hospitality of the Chicago friends. Those intending to be present are requested to notify the undersigned as early as possible. Delegates, on arrival, are requested to report at the Channing Club Room, 135 Wabash Ave., up to the 10th. After that at Unity Church, corner Dearborn Ave. and Walton Place.

JENKIN LLOYD JONES, Sec'y W. U. C.

FRANCES L. ROBERTS, Sec'y W. W. U. C.

ELLEN T. LEONARD, Sec'y W. U. S. S. S'y.

## THE MEADVILLE THEOLOGICAL SCHOOL

Begins its next Academic Year September 26. The main purpose of the institution is to prepare young men for the Unitarian Ministry. There is no charge for tuition, room-rent or use of library, and all necessary expenses are very moderate. For full particulars, apply to  
REV. A. A. LIVERMORE, President; Meadville, Penn.

## ROCKY MOUNTAIN CURIOSITIES.

**FIVE BEAUTIFUL SPECIMENS** sent to any address for \$1.00.

Cabinets for Schools and Scientific Societies a Specialty.

Address **R. H. RANDOLPH,**  
Breckenridge, Summit Co., Colorado.

## Kindergarten Training School.

### THE

## Eau Claire Kindergarten Association

has opened in connection with its Kindergarten, a Training Class for instruction in the *Principles and Methods of Fröbel*, with practical applications of the work in the Kindergarten throughout the course, under the direction of Miss JONES, a graduate of the St. Louis Kindergarten Training School. For particulars apply to

MISS JENNY LLOYD JONES, Supervisor,

Or to D. P. SIMONS, Pres. of Kindergarten Ass'n,  
Eau Claire, Wis.

## REFERENCES:

MISS SUSAN BLOW, St. Louis,

W. H. CHANDLER, Sec'y Regents State Normal Schools,  
Sun Prairie, Wis.

W. D. PARKER, Pres. State Normal Schools, River Falls, Wis.

Rev. JOHN SNYDER, St. Louis, Mo.

Rev. KERR C. ANDERSON, Oshkosh, Wis.

H. M. SIMMONS, Minneapolis, Minn.

JENK. LLOYD JONES, Chicago, Ill.



## LIFE INSURANCE.

The value of life insurance as a means of providing for one's family is becoming more appreciated as its benefits are becoming more generally understood. Benjamin Franklin said, "A policy of life insurance is the cheapest and safest mode of making a certain provision for one's family," and thought it strange they would insure houses, furniture and merchandise, and not their lives, more subject to loss and more necessary to the family. If one insures in a company, like the *Washington Life Insurance Company* of New York, having a well-earned reputation for economy of management and fair dealing, together with abundant and well invested assets, they make a provision which is second to none that can be secured on small annual payments. Their new plan, "Semi-Endowment," advertised in this paper, is worthy of careful examination.



— THE —  
**Chicago & North-Western**  
 Railway is the  
**OLD ESTABLISHED SHORT LINE**  
 And the  
**UNITED STATES FAST MAIL ROUTE**  
 It is the Great Thoroughfare from and to  
**CHICAGO**

And all points in Northern Illinois, Central, Eastern and Northwestern Iowa, Wisconsin, Northern Michigan, Minnesota, Dakota, Manitoba, Central and Northern Nebraska, Colorado, Wyoming, Utah, Idaho, Montana, Nevada, California, Oregon, Washington Territory, British Columbia, China, Japan, the Sandwich Islands, Australia, New Zealand, and all principal points in the **NORTH, NORTHWEST and WEST.**

With its own lines it traverses Northern ILLINOIS, Central and Northern IOWA, WISCONSIN, Northern MICHIGAN, MINNESOTA, and Central DAKOTA. It offers to the traveler all accommodations that can be offered by any railroad. Its train service equals that of any road; their speed is as great as comfort and safety will permit; they make close connections in union depots at junction and terminal points with the leading railroads of the West and Northwest, and offer to those that use them

**SPEED, COMFORT AND SAFETY**

At CHICAGO it makes close connection with all other railroads at that city. It runs **PALACE SLEEPING CARS** on all through trains, **PARLOR CARS** on its principal routes, and **NORTH-WESTERN DINING CARS** on its **COUNCIL BLUFFS** and on its **ST. PAUL** and **MINNEAPOLIS** through day express trains.

If you wish the Best Traveling Accommodations you will buy your Tickets by this route **AND WILL TAKE NONE OTHER.**

For rates for single or round trip tickets and for full information in regard to all parts of the West, North and Northwest, write to General Passenger Agent, at Chicago, Ill.

All Coupon Ticket Agents sell Tickets by this Line.

J. D. LAYNG, MARVIN HUGHITT,  
 Gen. Sup't, 2d Vice-Pres. and Gen. Manager.  
 W. H. STENNETT,  
 Gen. Pass. Agt., Chicago.

## REMOVAL.

THE COLEGROVE BOOK COMPANY,

Have removed to new and commodious quarters at

**135 WABASH AVE.,**

*where they are prepared to show to better advantage  
 than ever before their choice stock of*

**STANDARD AND LIBERAL BOOKS.**

*Orders by mail will receive prompt and  
 careful attention.*

**THE COLEGROVE BOOK CO.**

**GOLD,** SILVER & Nickel Plating  
 IN ALL ITS BRANCHES.

Manufacturer of Society Jewels, Emblems, &c. We replate Watch Cases, Chains, and old Table Ware equal to new. Prices very reasonable. Country orders have prompt attention. PFEIFFER & COLLIS, 199 So. Clark St., Chicago.



For Beautifying the Complexion. For removing Sunburn, Tan, Freckles, Pimples, Sallowiness, Blotches, &c.

Clara Louise Kellogg—Add my name on your list of recommendations.

Liquid Pearl is received by ladies of all countries with highest marks of appreciation. 50 cts. at druggists and perfumers. CHAMPLIN & CO., Prop'rs, Buffalo, N. Y.

The Boys and Girls will all read the advertisement of the Improved Target Gun advertised in this issue of UNITY. Target shooting is excellent sport for all, and the low price of this efficient gun will make for it a large sale.

**A NEW EDITION**

OF THE

**POEMS OF GEORGE ELIOT.**

**One Volume, Cloth.**

**PRICE, \$1.00.**

FOR SALE BY

**THE COLEGROVE BOOK CO.**